

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 27.

CHICAGO, ILL., MAY 24, 1901. A. K. 61.

Whole No. 442

Science of Alchemy and Law of Absorption.

Alchemy and Chemistry Differentiated; Inconsistencies of Modern Schools of Thought; Absorption of Mentalities into the Central Star of the Universal Man.

IN MAKING A STUDY of the question of what the Buddhist denominates absorption into Nirvana, it is important to differentiate between the two schools of thought; namely, the chemical and the alchemical. The man who believes in chemistry cannot consistently accept the doctrine of evolution nor the nebular hypothesis. Chemistry assumes the theory of the indestructibility of the atom, and its eternity. "The atom is eternal and indestructible," is the axiom of the chemist. The school of alchemy is the school of transmutation. The two phases of thought, however, have so indiscriminately entered into the conglomeration of scholastic cult, and the lines of differentiation have been so carelessly drawn, that the scholastic mind has become an aggregation of heterogeneous conceptions.

The main purpose of this communication is to differentiate the two phases of thought, that a clear concept may be entertained of the laws and principles which underlie the doctrine of absorption. Absorption into Nirvana involves the law of that character of human progress which eventuates in the transition of the human being from his material, tangible, and visible existence to some condition not perceptible to the outward sense. The theory of absorption implies that when man reaches the point of overcoming,—having and perfecting perfection in his natural life,—he passes through a transition which modern interpretation deems to be an obliteration of his identity and consciousness.

This interpretation placed by modern Christianity upon the Buddhist idea of absorption into universal consciousness or unconsciousness, not defined, results from the vagueness of the Christian's idealism of Deity. Deity is an all-pervasive spirit, according to modern conception, as it were a great illimitable mental ocean. Absorption into this ocean of illimitability, the Christian concludes, must necessarily constitute a loss of identity and independent individual existence, because the modern Christian's mentality is befogged by the modern secular scholastic cult.

To study the law of absorption, means that the mind must become familiar with the law of the cross. By the law of the cross, we mean the law of transmutation. This involves a knowledge of the origin and destiny of matter. In the sense in which chemistry deals with matter, there is no such thing as an atom of matter. There is a least divisible form of matter. When matter has reached by friction or agitation (the vibration of matter) its least possible division or reduction, any further agitation changes it to spirit. The destruction of the atom and its transition to spirit (physical energy) constitute the source of constant spiritual supply. The law operates inversely, for the source of matter is the transformation of spirit. Spirit, which is as substantial as matter, in its materialization becomes matter; but to insure this constant transmutability, there must eternally exist the two coördinate states

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The main purpose of this communication is to differentiate the two phases of thought, that a clear concept may be entertained of the laws and principles which underlie the doctrine of absorption. Absorption into Nirvana involves the law of that character of human progress which eventuates in the transition of the human being from his material, tangible, and visible existence to some condition not perceptible to the outward sense. The theory of absorption implies that when man reaches the point of overcoming,—having and perfected perfection in his natural life,—he passes through a transition which modern interpretation deems to be an obliteration of his identity and consequence.

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and qualities of substance. These two states and qualities are differentiated by the two coördinate terms—spirit and matter. Matter is not spirit, but it becomes spirit; spirit is not matter, but it becomes matter. This quality of interchangeability belongs to the two states of the one substance. Matter is constantly one half of the universe; spirit is constantly the other half; *substance* is a term that covers both spirit and matter.

According to chemistry, matter is atomic—atoms of matter are indestructible, eternal, and unchangeable. Different substances, as water and sulphuric acid, are merely different combinations of atoms; water being composed of two equivalents of hydrogen and one of oxygen, while sulphuric acid is $H^2 S O^4$, which means there are two parts of hydrogen, one of sulphur, and four of oxygen. This the alchemical system absolutely denies. When different forms of substance enter into what has been denominated chemical compounds, the substances are utterly destroyed as to their distinctive characters, and the combination is a creation of a distinct substance.

The doctrine of evolution is founded upon the basic principle of the transmutation of matter as above defined; hence we reiterate the statement that no man who believes in chemistry can consistently accept the doctrine of evolution, nor can any man accept the doctrine of Buddhism and theosophy, and at the same time believe in the chemical theory. The theosophist who pretends to believe in both, simply shows his ignorance. The higher alchemy pertains to the principles which belong to the life of man as that life relates to the life of God and to the Gods, to the Son of God, and to the Sons of God.

There are two distinct qualities of absorption. These depend upon the great fundamental truth of material existence; namely, center and circumference of form and function. The universal man (involving the external human, the spiritual human, and the angelic, with the realm of the Deities, which includes, therefore, somic, pneumatic, and psychic existence) is in the form of the alchemico-organic cosmos (the physical world), and is the man in his greatest magnitude. This humanity has a center and a circumference. The center of intellect and affection, wisdom and love, is God. Every domain corresponds to every other in the fact that it has its own center and circumferential sphere. It follows, then, that in the progress of human development there must appear a central figure called the Son of God and the Son of man. The absorption of this personality whenever he appears, is an absorption into the focal center or nucleus of being; the Son thus sits upon the throne of his Father.

There also comes in the progress of human development, a time when there obtains a coördinate absorption. This absorption is not finally into the central nucleus, but into the order of intellectualities; these are

the Deities or Gods. The process of absorption is through the operation of the higher alchemy. Man is composed of every material in the universe. As the so called elements are destructible, convertible, and not eternal, they are subject to the great law of transmutation. Not only are they convertible from one substance to another, but they are convertible to spirit. Man thus reaches his perfection, obliterating the desires of his lower life and augmenting the aspirations of his ascending purposes until he annihilates his lower self and is absorbed into his interior Godhood. He is thus enabled to ascend beyond the angelic spheres into the realm of Deity.

If we study the record of the Christ of the Christian dispensation, we could wonder at the ignorance of those who pretend to teach the doctrine of absorption and cannot recognize the truth regarding the claims of Jesus the Lord to the Sonship of God, and the fact that in his absorption he sat upon the throne of his eternal Father, becoming one—in that throne—with the Godhead into which he was absorbed.

Organic life culminates in the highest form of matter, in which resides and obtains the highest quality of spirit. This organic form is man. He reaches his final perfection by ascertaining the laws of his being, and thence making an application of those principles to his life. Man attains to his highest material state (in which there is a corresponding and coördinate function) through a knowledge of natural and physiological law. The attainment of natural immortality or the highest life in the body, which is man's arch-natural being, depends upon a scrupulous discrimination and application to life of the highest physiological principles and laws. These are to be found in the Mosaic Decalogue.

The Christian church today lays great stress on the physical crucifixion of Jesus. Genuine Christianity, in so far as it relates to the cross of the Lord, sees in it the great law of alchemy, wherein, through the dematerialization of the Lord's visible body, its material substance was transmuted to the spirit of dissemination, and was thence absorbed in its radiant transmission, into the church of its receptivity. Thus the Spirit of Jehovah (that is, the Christ of God) entered into, and commingled with the spirit of the church. This union of God and man constituted the cross of Christ, that is, the crossing of the Spirit of God, which was holy, with the spirit of man, which was unholy. The crucifixion on the cross of wood, while a fact, was but a type or figure of the genuine crucifixion of God and man. It is by this genuine cross that the Lord was planted in the race, to regenerate (reproduce) the Sons of God.

The doctrine of alchemy centers supremely in the transmutation of the Lord, the law of transmutation being the law of the crucifixion. The Christ was the paschal Lamb, the passover. This Lamb passed over

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from his personal being—through becoming the Holy Spirit—to the church, his substance being transmitted, appropriated, and assimilated by the church. In this fact we have the application of the law of transubstantiation, a principle recognized by Romanism, but its truth perverted and missapplied. The transubstantiation of the Lord's body is not found in the wafer of Catholicism, for that is but the figure. It is, however, the figure of the real fact; namely, the passing over of the Lord's life (body, soul, and spirit) to become the life of the world. Compare this doctrine of common sense, grounded in reason, with the vagary of modern Evangelism, of which the M. E. church is representative.

There are three *persons* in the Godhead, according to the doctrines and creeds of Trinitarianism. One *person* of the Father, one *person* of the Son, one *person* of the Holy Ghost. These three persons were three invisible, spiritual, and eternal beings. They are each one God, each equal to either of the others. Each one is God in perfection, for each has the attributes of all. One of these persons, the Son, as old as his Father, by virtue of a mutual agreement took upon himself a natural form, hence he is called God incarnate, God in the flesh; and the Roman church emphasizes the phraseology, "Mother of God," as pertaining to the Virgin Mary, because she was the natural mother of the Lord Jesus. No one in the church would dare to say the mother of a part of God.

In the Methodist Catechism, the church which we

have declared to represent what is called Evangelical Christianity, it is claimed that "we worship a God without body or parts," while at the same time it knows it has defined God to possess three distinct parts at least—Father, Son, and Holy Ghost. It further says, that the Lord ascended up into heaven with his body, where he sits at the right hand of the Father.

Now, there were three spiritual beings upon the throne. One of these, the Son, as old as the Father, took upon himself the human form with which he ascended into heaven. There are now, not only the three original spiritual beings, but one of these spiritual beings took on a human body, and carried that body up into heaven, where the four (three spirits and one body) constitute God. God was destitute of a body, but now, one part of God, the Son, has a body. This body, or the Lord as a *material* being in a *spiritual* world, or in the heavens, is worshiped as God by the Methodist church, and yet its catechism tells us "we worship a God without body or parts."

It does not seem possible that so consummate an idiot could have existed; but when we count the idiotic believers in this ecclesiastical and theological rot by the millions, we are dumbfounded and disgusted. It is time that this theological carbuncle be punctured and probed to its core. The Lord was literally eaten by his church. That appropriation was through the possibility and fact of His transmutation and transubstantiation.

The Brotherhood of the New Order.

Prevailing Fallacies Concerning the Brotherhood of Chaotic Humanity; the Genuine Reformer Must Understand Man and Cosmos; the Sons of God are Archists, not Anarchists.

ALL "REFORMERS" agree upon the desirability of some social arrangement by which the principles of equity and justice may be made to apply to all human affairs. With a certain class there is a prevalent conception that God is our common Father, and there is necessarily a common and universal brotherhood; hence the hackneyed phrase: "the Fatherhood of God and the brotherhood of man." In this general conception of the relation of humanity to the Cause and Source of its being, the human mind—like a great pendulum—oscillates from the one extreme to the other of its vibration from the central point of gravity. The Christian church has departed from the genuine principles of primitive Christianity, and through its deviation from, and perversion of the principles, precepts, and practices of Christian charity and fellowship, has brought the doctrines of the Lord Christ into disrepute with many, and the mental pendulum swings as far in one direction as it was out of norm in the other.

In our study of the general character of man in the relation of that character to the Source of being, we must explore man as we would explore any other phase and domain of universal activity. It is only upon the basis of the principles of correspondential analogy, that we may acquire any true knowledge of socialistic function. At the present time, the visible humanity is in a state of universal chaos; hence there are no cosmic functions operative only so far as this chaos is one of the factors in the progress and function of the universal cosmos, for the reason that cosmos and chaos are antithetical coördinates in the universal sphere of activity. If chaos in its domain were not an eternal accompaniment of cosmos or order, the universe could have no existence; for the very principle of activity implies the wearing out by friction of the forms of order wherever they exist.

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When in the activity of any sphere of operation there are wearing out and waste from that sphere, there is a precipitation or fall into the underlying sphere; such precipitation belongs to the law and operation of gravity, coördinate with which there are also the law and operation of levity. We therefore must admit the existence of ascending and descending principles and forms; and this is true of every sphere, every domain, and every phase of activity in life and death. It is thus that we may observe, if we will, the two directions of all things not only in physics, but also in metaphysics; and when we consider the operation of the law of correspondential analogy, we may readily observe the corresponding ascent and descent of every individual of the human race.

It does not require a very profound reasoner to understand the fact that thousands of the race are descending, under the influence of mental darkness and evil, to the realm of hades, while others—under the guidance and guardianship of the center of mental light and heat (love)—are ascending toward the Father-Mother of the divine and eternal life. These latter comprise a brotherhood when the state of their perfection is attained and they come into a knowledge of their relations of fellowship, and they have a Father-Mother—the Lord God. The very laws of being compel us to distinguish between those who may comprise a brotherhood and a fellowship of organic unity, and such as are under the domain and influence of fallacy and evil, and cannot, under any consideration, influence, or power, attain to order and brotherhood.

In the development of the ascending forms of life, there is an ultimate attainment to the perfection of a general order. This order comprises suborders, genera,

and species, the degrees of which are so defined that there can be no encroachment of one sphere upon another, nor of one member upon another, any more than the constellations in the alchemico-organic cosmos can encroach upon one another. In this state and stage of development, every member of the order has the laws of the universe written in the heart; the laws of order are understood, and the love of order governs the entire fellowship so that any written code outside of that which is written in the heart is nonessential. This condition with its quality of life has its reflex in the perversions of truth in what is called anarchy, for it is an absolutely eternal law that every thing and quality in the universe has its opposite, and every plane of cosmos has its antithetical chaos. "Anarchy," or that which is called anarchy, is but the reflex of truth and good as they obtain in the order of the Sons of God. Every Son of God is a law unto himself; he is therefore not an anarchist, but the archist, because he is a law unto himself—the law being written in the heart—and he requires no law outside of himself to guide his life. Change the life of the individuals first, and the environment will be made to conform to the quality of the mass.

The environment of Christendom during the universal sway of Catholicism was the power of the Roman Catholic church, with its hell and purgatory, having their keys in the hands of the papal hierarchy. The growth of the liberty of thought and the breaking away from the restraints of the church of Rome, changed the environment. The change came in the mind first, and the change of mind changed the environment. This is according to the law of progress. Do away with law and order, even though the law be arbitrary, and let loose the fiends of chaos under the conviction that if we change the environment we will improve conditions, and we would precipitate among men the activities of the most consummate hell and disorder. The anarchy of today is but the reflex of the heavenly Archy.

While the heart of man is in the chaotic state and stage of its being, worldly governments must and will obtain. All worldly governments are degenerate departures from the original divine kingdom in the earth. They will continue until the new kingdom of heaven is established in the earth, when they will be dissipated by the power of God's rulership. Then will be fulfilled the prediction: the old heavens and the old earth shall pass away, and there will be new heavens and a new earth wherein dwelleth righteousness. The new heavens and new earth will be the new church and the new state, the remarriage of God and man.

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The only true standard of value is the relation of demand and supply. The false standard of value is the fictitious margins of protection. The remedy is the

destruction of the possibility to create fictitious margins, either by government, or by any other power or combination.

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and species, the degrees of which are so defined that there can be no encroachment of one sphere upon another, nor of one member upon another, any more than the constellations in the alchemico-organic cosmos can encroach upon one another. In this state and stage of development, every member of the order has the laws of the universe written in the heart; the laws of order are understood, and the love of order governs the entire fellowship so that any written code outside of that which is written in the heart is nonessential. This condition with its quality of life has its reflex in the perversions of truth in what is called anarchy, for it is an absolutely eternal law that every thing and quality in the universe has its opposite, and every plane of cosmos has its antithetical chaos. "Anarchy," or that which is called anarchy, is but the reflex of truth and good as they obtain in the order of the Sons of God. Every Son of God is a law unto himself; he is therefore not an anarchist, but the archist, because he is a law unto himself—the law being written in the heart—and he requires no law outside of himself to guide his life. Change the life of the individuals first, and the environment will be made to conform to the quality of the mass.

The environment of Christendom during the universal sway of Catholicism was the power of the Roman Catholic church, with its hell and purgatory, having their keys in the hands of the papal hierarchy. The growth of the liberty of thought and the breaking away from the restraints of the church of Rome, changed the environment. The change came in the mind first, and the change of mind changed the environment. This is according to the law of progress. Do away with law and order, even though the law be arbitrary, and let loose the fiends of chaos under the conviction that if we change the environment we will improve conditions, and we would precipitate among men the activities of the most consummate hell and disorder. The anarchy of today is but the reflex of the heavenly Archy.

While the heart of man is in the chaotic state and stage of its being, worldly governments must and will obtain. All worldly governments are degenerate departures from the original divine kingdom in the earth. They will continue until the new kingdom of heaven is established in the earth, when they will be dissipated by the power of God's rulership. Then will be fulfilled the prediction: the old heavens and the old earth shall pass away, and there will be new heavens and a new earth wherein dwelleth righteousness. The new heavens and new earth will be the new church and the new state, the remarriage of God and man.

The only true standard of value is the relation of demand and supply. The false standard of value is the fictitious margins of protection. The remedy is the

destruction of the possibility to create fictitious margins, either by government, or by any other power or combination.

Medical Practitioners and the Undertakers.

Dr. Dowie is now worth probably \$1,000,000 in his own right and is more than ever a power for evil, and he owes it all to the insane persecution of a section of the Chicago press. When virulent attacks are made on a man on account of his religious opinions and medical theories, no matter how absurd or even harmful they may be, it may be reckoned on with certainty that, in this country at least, it will gain him sympathy and support. Everyone knows that there are greater abuses in Chicago than Dowieism that are not molested. Indeed, a much larger sect than Zion holds and practices practically the same system that Dowie does and with impunity. In a free country people ought not to be dragooned into employing physicians and taking medicine. With all due respect to the noble medical profession, it must be conceded that its success in treating disease does not seem to demand that the treatment shall be compulsory.—*Chicago Chronicle*.

IF statistics were taken, relatively, in the practice of the self-styled "Regular" profession and the doing nothing system of Dowie, the disparagement would be

largely in favor of the humbuggery of Dowie. It is a notorious fact, that tons of the most poisonous drugs are poured down the throats of the people constantly; and those who have observed in small communities where there has been freedom from disease and the necessity for the employment of physicians, know that upon the entrance and location of a physician in the place, the undertaker's business has been almost immediately set up. The undertakers follow closely in the wake of the "Regulars." More people are killed by the drugs administered by these killed (?) "Regulars" than would die of disease if let alone; and the very fact that the "Regular" profession must be sustained by special legislation and its compulsory employment, is a disgraceful commentary on the success of the profession.

The Recognized Power of Education.

The Influence of Modern Education and the Prevailing Evils of Civilization; Fallacy Productive of Present Social Conditions; Purpose of the Koreshan University System.

BERTHALDINE, MATRONA.

THE PRESENT prevalent hatred of declared allegiance to formulated creeds and dogmas is due to the fact that those extant have produced evil fruit, being put forth from a university system based upon fallacies. Men have assumed to know what they did not know, and have educated the officials of both church and state to exercise faith according to the pernicious errors of science falsely so called. State and church have united in sustaining the false prophet, who in turn has sustained them—on the one hand in an adulterous consortism, and on the other in complete divorce. The false prophet, represented in one sphere by the bull of papal infallibility, has been the power behind both throne and altar to uphold the desecration of both church and state, through the prostitution of their divine uses.

It cannot be denied that all nations and churches depend primarily upon their prophets or educators, whom they make morally responsible for enthroning in the minds of rising generations, either saving truth or destructive fallacy. It is written: "If the light that is in thee be darkness, how great is that darkness." False science or fallacy generates darkness. Prophets and Apostles have united in foretelling a time of gross darkness to culminate at the end of the Christian era, when the world should be under the dominion of science falsely so called. That time is scientifically determined to be now. Today, on the thrones of all nations and before the altars of all churches, men are dominating the people who have been trained to serve the powers of evil by emissaries of the false prophet. The emissaries of the false prophet call themselves scientists of theology and physics, and other departments of science.

Most potentially they preside in schools, colleges, and universities. Here they are supposed to enlighten the minds of humanity and prepare men and women for the skilled performance of use, as functionaries of both church and state.

The authorized educators of the church of Rome so fully recognize the vital importance to its welfare, of educating the young in harmony with its creeds and dogmas, that it is satisfied only when it can control the training of its children during their most tender and impressionable years. Romish educators claim that their absolute control of a child's mind till the age of seven, almost certainly ensures the termination of its career in the fellowship and communion of the Roman Catholic church. On the other hand, the agnostic powers of state control feel equally sure that if the education of the child can be made absolutely secular, then the divorce of church and state is rendered permanent, the control of the pagan money power is protected, the only living and true God relegated to the sphere of the occult, and so called liberty of thought enjoyed, accompanied by perpetual license to do evil.

It is written: "If thine eye be single, thy whole body shall be full of light." A single Eye, one true Prophet or infallible Pope, is a preëminently desirable factor in all divine human organizations. State and church require the unifying power of this single Eye for God's glory—which is man's good. The Seer ordained of God prepares the way of the Grand Man of God, that ultimate holy Temple of humanity, exemplifying the conjugal bliss of the divine marriage of God and man in the unity of church and state, and the resulting harmony of universal intellection and affection,

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The Flaming Sword.

and consequent righteousness of all personal action.

If this present evil world is under the dominion of science falsely so called, the emissaries of fallacy are even now educating the minds and hearts of the rising generation to violate all the laws that underlie the legitimate relations of church and state, of man and woman, and of man to man. What then must be the awful fate, imminent as the outcome of existing institutions? It is appalling when we realize that the development of these institutions has been accompanied by the discovery of such resources of power and wealth which, if perverted, can mean naught but the terrific destruction of all present boundaries of law and order, and the letting loose of all the horrors of the lowest hells. All forms of evil are hydra-headed and prolific in their vile secretions and disseminations. The very god of hades is a hydra, a three-headed monstrosity, productive of sin, disease, and death.

One Head, one grand master mind, a reasoner who can dethrone satan from the intellect of man and plant the feet of his understanding upon the will of the flesh to subdue it, is the one true Prophet or Eye of God who can supply this world's ever-present, supreme need. Such a Prophet must offer, as a bed-rock of rest for a rational faith in that greatest promise of the universe, the one known Son of God, the *knowledge* of an irrefutable premise for all logical deductions, leading men to center in him their holiest aspirations. Such a prophet alone can lead the advancing hosts of rational men and angels out of the present impenetrable darkness into marvelous light, life, and liberty.

The Aquarian age, as its sign indicates, is to be an age of triumphs for absolute science only. From Aquarius proceeds the distribution of the pure river of the water of life, issuing from the throne of God and of the Lamb. Wisdom and love constitute a divine unit in the solvent of absolute science, whose Prophet is the single Eye of God. The child brought forth as the product of the divine unity, to walk in light, is the kingdom of God in earth, a Grand Man whose every member is a God.

A little, mortal, human child groping in the dark is a bundle of marvelous possibilities, a world of spirit entities, a field for the production of both wheat and tares—the elements of heaven and hell. True science institutes for mortal children a true system of education, which draws out all a child contains of good and evil, wheat and tares, and determines the destiny of all its elements. The wheat is garnered into the apex of all human development, conjunctive unity of humanity with the mind of God, while the tares are gathered into bundles for God's burning. The Prophet of God, the promoter of this scientific education, furnishes the flame for their consumption, and is the storehouse or granary into which all wheat is gathered. The field of humanity is prepared for a new growth of wheat by the burning of the tares, the annihilation of the vile body of death whose energies war against the spirit of the truth—eternal life of the immortal Word. The destruction of the wicked is a source of great enlightenment to all the

prospective children of the kingdom, who, knowing good and evil, choose God for their portion.

Nineteen hundred years ago, the glory of the Jewish race culminated in the production of one Prophet of truth, whose philosophy was taught by word and deed, and whose living Word became—by the divine method of instruction, theocrasis—the impartation of his final and perfect Word of life to his disciples, and a source of continuous inspiration. This has caused them to breathe out holy aspirations for the light of His life—the wisdom and understanding of the law, ever since, for men would change their vile bodies of death for that glorious body of life—his image and likeness. The science of this attainment is the one thing worth knowing. Holy desire is substantial energy, which focalizes at the throne of God—the seat of omnipotence. Before the throne is the altar; the transmutation power is in the unity of the two in applied science, which restores to all men a substantial supply for all their needs according to the quality and tensivity of their desires.

The Golden Age is made golden by the harvest of all holy desires generated by the philosophy of Jehovah and matured by his Eloah, the science of the Sun of righteousness. The Prophet of the Golden Age is the desire of all nations in least form. He prepares the way for universal instruction in righteousness, by theocrasis, and by the organization of the College of Life, destined to develop as the divine University system. Through the agency of this he institutes the kingdom of divine uses, and calls from heaven the Church Triumphant to mother its children. The all-involving Motherhood is represented by the dominance of divine wisdom in all divine institutions of learning, and by the feminine form of the Elohist headship of the universe, the true papacy of the law of love.

The new university System instructs all would-be kings and priests unto God, in the science of the divine uses of the kingdom of the Gods in the Church Triumphant. The Church Triumphant is the matrix of all social orders, built on the foundation of the science of Universology into a great temple of hewn stones fitly joined together, and whose interior is a holy place for the worship of the only living and true God, the Holy Spirit of man perfected in Jehovah's image and likeness. In the social orders of the kingdom of uses, true science reveals to man that divine love is the fulfilling or obeying the laws of Moses, which are the laws of divine life. The science of their application in application makes love's labor light in every sense, and a joy of duty.

It is the purpose of the Koreshan University System, now organized as the College of Life, to meet the present supreme need of the world by the institution of educational processes under the instruction of genuine science. "Add to your faith virtue, and to virtue, knowledge," wrote the Apostle to the churches. The supreme virtue is the spirit of obedience to what is *known* to be *right*. All instruction in righteousness in the Koreshan University is strictly scientific, and is received and applied in the kingdom of divine uses,

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The Home or Ecclesia of the College of Life is the correspondent of the universe of known form, limitations, and organized functions. The State is the society of Jesus, the Arch Triumphant, who went about doing

good, distributing according to human needs the common wealth of all its members. The College is the universal generator of light and heat, by the applied science of the law for the life of the home and all its inhabitants. The curriculum is superior to all other courses of study. The graduates are God-men thoroughly furnished unto all good works. The entrance fee is *all* that you *are* and *have* and *hope* to *be*—the whole-hearted consecration of the mortal to the immortal or divine life. "Straight is the gate and narrow is the way." The gate is the needle's eye; and the way is the anointed and translated Prophet, who prepares the table of the Lord in the presence of his enemies. His head is anointed with oil; his cup runneth over. "Drink ye all of it," for it is filled from the fountain of genuine science—the pure river of the water of life.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

IT IS CLAIMED that the present Administration has inaugurated a period of peace and prosperity that will be known in history as the beginning of a permanent empire. The surrender of Aguinaldo and the pacification of the Philippines give occasion for the boast that a republican victory has shown that imperialism and the centralization of power are opposed to war and insurrection. No doubt it is true that Aguinaldo was discouraged by the result of the last election, though he did not surrender voluntarily. He was captured by a ruse. It is also true that imperialism as a divine principle founded deep in the nature of all things, does make for peace; but there is no valid evidence to prove that unity and concord have begun, nor do the signs of the hour justify the inference that a permanent empire can grow out of the dominant party. The eyes of all nations have been turned toward the President of the United States in his journey through the country. It has been in every sense an imperial progress, and from southland to westland the enthusiasm attending his passage has increased as he approached the Golden Gate where it reached its climax. The city of the Angels gave him joyous greeting and prepared a beautiful pageant in his honor. Roses were showered upon his carriage, until he sat knee deep in the fragrant petals. The Presidential cortege drove over beds of roses, and flowers of all kinds formed the triumphal arch beneath which it passed. In his speech at Memphis, Tenn., at the outset of his journey, President McKinley spoke of the welcome accorded him as expressive of the universal good feeling existing among the people, irrespective of state or political lines. "What a mighty, resistless power for good is a united nation of free men! It makes for peace and prestige, for progress and liberty. No citizen of the republic rejoices more than I do at this happy state, and none will do more within his sphere to continue and strengthen it." These words formed part of the address of April 30. What has happened among the free men of this united and happy nation during the brief interval? The consolidation of the two great opposing forces—labor and capital, has been accelerated to a degree that seems appalling unless the mind is able to grasp the situation in all its bearings. Every day is marked by a new project or a threatened strike, and the entire country has passed through the severest financial crisis it has ever known.

While the head of this administration was feted at Los Angeles, Wall street became a scene of mad excitement. The very day those ceremonies which seem to show such harmony of feeling took place, will be memorable as Blue Thursday—a day when thousands of small speculators were ruined. The press, as the organ of the money power, speaks lightly of this disaster, and dwells upon the noble conduct of the bankers who steadied the market so quickly; but even the press admits that great numbers of the middle class lost everything, while the large firms escaped. This is the old, old story! Can this be called a united nation of free men, when the gambling instincts of merciless and mercenary stock brokers can produce such fluctuations in finance? The fortunate who were of course among those already more than wealthy, bought stock at 84 and sold at 700 in the swift mounting of values. The President of the United States is virtually an emperor, and the honors he receives are almost as imperialistic as if the inauguration ceremonies had given him a crown; but peace and prosperity do not wait upon an empire that is founded upon the love of money and impelled by competition. Its future history will be written in blood. The cup of discontent is filled to the brim and must soon overflow. Despite the demonstrations that seem to evince unanimity of feeling, there is another and an opposing force that is gathering strength every day. In the ancient banquets when the guests were crowned with flowers and sated with meats, the emblem of death was set before their eyes to remind them of mortality. While flowers were showered upon the brilliant cortege in California, a specter was gliding in and out among the throng,—the specter of the wage slave, and his pale forehead wore no garland.

Contact with Nature develops the love of the beautiful, but only so far as it is accompanied by a perception of cosmic harmony. The science of æsthetics is properly an outgrowth of the science of cosmogony. Nature must be understood before she can be loved. It has been widely contended that scientific understanding and poetic feeling are incompatible, while in reality the one presupposes the other. Most of our poetry is in the minor key because the poet's mind cannot reconcile the tragedy of human life with the exquisite symphony of a soft spring morning. The thunderbolt and the earthquake form a

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In the Editorial Perspective.

LUCIE PAGE BORDEN.

IT IS CLAIMED that the present Administration has inaugurated a period of peace and prosperity that will be known in history as the beginning of a permanent empire. The surrender of Aguinaldo and the pacification of the Philippines give occasion for the boast that a republican victory has shown that imperialism and the centralization of power are opposed to war and insurrection. No doubt it is true that Aguinaldo was discouraged by the result of the last election, though he did not surrender voluntarily. He was captured by a ruse. It is also true that imperialism as a divine principle founded deep in the nature of all things, does make for peace; but there is no valid evidence to prove that unity and concord have begun, nor do the signs of the hour justify the inference that a permanent empire can grow out of the dominant party. The eyes of all nations have been turned toward the President of the United States in his journey through the country. It has been in every sense an imperial progress, and from southland to westland the enthusiasm attending his passage has increased as he approached the Golden Gate where it reached its climax. The city of the Angels gave him joyous greeting and prepared a beautiful pageant in his honor. Roses were showered upon his carriage, until he sat knee deep in the fragrant petals. The Presidential cortege drove over beds of roses, and flowers of all kinds formed the triumphal arch beneath which it passed. In his speech at Memphis, Tenn., at the outset of his journey, President McKinley spoke of the welcome accorded him as expressive of the universal good feeling existing among the people, irrespective of state or political lines. "What a mighty, resistless power for good is a united nation of free men! It makes for peace and prestige, for progress and liberty. No citizen of the republic rejoices more than I do at this happy state, and none will do more within his sphere to continue and strengthen it." These words formed part of the address of April 30. What has happened among the free men of this united and happy nation during the brief interval? The consolidation of the two great opposing forces—labor and capital, has been accelerated to a degree that seems appalling unless the mind is able to grasp the situation in all its bearings. Every day is marked by a new project or a threatened strike, and the entire country has passed through the severest financial crisis it has ever known.

While the head of this administration was feted at Los Angeles, Wall street became a scene of mad excitement. The very day those ceremonies which seem to show such harmony of feeling took place, will be memorable as Blue Thursday—a day when thousands of small speculators were ruined. The press, as the organ of the money power, speaks lightly of this disaster, and dwells upon the noble conduct of the bankers who steadied the market so quickly; but even the press admits that great numbers of the middle class lost everything, while the large firms escaped. This is the old, old story! Can this be called a united nation of free men, when the gambling instincts of merciless and mercenary stock brokers can produce such fluctuations in finance? The fortunate who were of course among those already more than wealthy, bought stock at 84 and sold at 700 in the swift mounting of values. The President of the United States is virtually an emperor, and the honors he receives are almost as imperialistic as if the inauguration ceremonies had given him a crown; but peace and prosperity do not wait upon an empire that is founded upon the love of money and impelled by competition. Its future history will be written in blood. The cup of discontent is filled to the brim and must soon overflow. Despite the demonstrations that seem to evince unanimity of feeling, there is another and an opposing force that is gathering strength every day. In the ancient banquets when the guests were crowned with flowers and sated with meats, the emblem of death was set before their eyes to remind them of mortality. While flowers were showered upon the brilliant cortege in California, a specter was gliding in and out among the throng,—the specter of the wage slave, and his pale forehead wore no garland.

Contact with Nature develops the love of the beautiful, but only so far as it is accompanied by a perception of cosmic harmony. The science of æsthetics is properly an outgrowth of the science of cosmogony. Nature must be understood before she can be loved. It has been widely contended that scientific understanding and poetic feeling are incompatible, while in reality the one presupposes the other. Most of our poetry is in the minor key because the poet's mind cannot reconcile the tragedy of human life with the exquisite symphony of a soft spring morning. The thunderbolt and the earthquake form a

puzzling contrast to the sunset and the moonbeams streaming over the waters. Those arts which depend upon a sympathetic comprehension of Nature are now imperfect. The introduction of Koreshan Science will be followed by the growth of the æsthetic faculty in those who come into a perception of the divine harmony of Nature's laws. In a great tree, grace of outline and majesty of proportion awaken keener delights when accompanied by knowledge that the cycle of vegetable life illustrates the wonderful law of involution and evolution, by which God himself infolds and unfolds. From individuals the mind passes to generals, and grasps the vast whole as one complete thought—another illustration of the one law. No one can enjoy Nature as depicted by the impressionist school of art, which places upon canvas only the reflection of a passing mood in the painter occasioned by a false impression of some phase of natural beauty. The result is a painful incongruity sadly miscalled a work of art. Painting and poetry are both inexpressibly sad because they are both dominated by Darwin's interpretation of Nature. Our sweetest songs should be those which tell of joyous thought, our grandest pictures, those which instantly awaken sublime emotions in the soul. To realize that the same law is inherent in God and in the atom, gives æsthetic as well as scientific delight. Æsthetics is the science of the beautiful, and beauty and truth are one in essence. Figures of speech are the ornaments of truth, and a metaphor is the *carrying over* of the life of one domain into that of another; it involves the law of the cross and the law of transmutation. Jesus was the Lion of the tribe of Judah. This is metaphorical language. It is a comparison founded upon an innate resemblance, and it bears across the spirit or the idea of the noblest creature in the animal kingdom into the God kingdom, through the human as the mediator between them. Jesus said: "I am the bread of life," using a metaphor. His translation was the bearing over of the life of the God kingdom into the human kingdom through the action of the law of transmutation. Again, when it is said that figures are the flowers of speech, mathematics are married to language, both conjoining in the floral kingdom. It is objected that correspondences are not scientific but arbitrary, depending upon the fancy of the interpreter. There are correspondences in different degrees, but all correspondences founded in pure truth are exact. Let reason be the arbiter, and forbear to sneer at the language of symbolism, which is God's speech, full of beauty.

It is the function of this publication to respond to inquiries on subjects concerning which all men are in doubt. By their own confession they stand convicted of ignorance regarding the nature of the soul. A modern clergyman whose text is the soul and whose sermon is reported in one of the Chicago Sunday papers, opens his discourse by a frank disavowal of any information on his chosen subject. "As to what the soul is, of what elements it is composed, neither you nor I dare make any dogmatic assertion. * * * Whether the soul consists of some sublimated material substance, like the ether which fills interplanetary spaces, or is essentially different from anything we call matter, is a question which at present puzzles the thoughtful world." Koreshan Science dares to make a positive statement concerning the subject in debate. Physical light and heat are the product of the combustion of matter. Mental light and heat, or intellect and love, which constitute the spirit and the soul of man, are also created by the combustion of matter in the cells of the brain. The reciprocal action of mind and matter is the great secret of life.

Astronomers cannot decide whether the sun's corona is reflected sunlight or a luminous gas. The corona is actually

created at the time of eclipse by the meeting and combustion of two energies, one coming from the sun, the other from the moon, so neither of the current theories is correct. Parties of astronomers went to Sumatra to observe the eclipse visible there May 17. They were looking at a sun which they believe to be 92,000,000 miles away. What they really saw is a projected sun only a thousand miles away, at the junction of our atmosphere with the sea of hydrogen above. They were searching for inter-Mercurial planets, but in reality there are only seven planets—all of which are known. They were trying to ascertain the nature of the corona, caused as they think by the intervention of the moon, about 92,000,000 miles distant from the sun, between the eye and the sun; but the sun and moon are really very near each other, and the corona is a wonderful electromagnetic phenomenon. The sun is crowned when its central radiations of light are cut off. Only in the thick darkness is its crown visible.

Why is a great combination of interests like the union of the Standard Oil and the Steel Manufacturing Companies called a *trust*? Ostensibly, it is because the board of managers is supposed to hold in trust the affairs of the corporation, and the stockholders trust them to protect their interests. Names at the present time imply a perversion of principles. The board of managers keeps the rich cream for itself and—waters the general stock. Trust and truth are terms which are one in origin. What truth does the modern trust embody? The centralization of trust in the truth as communicated to the world through the gospel of the new age, will adjust industry and commerce. We do not use the word truth in a relative sense as dependent upon man's perceptive powers. Truth is fixed, eternal, inhering in the Godhead, and at stated intervals it is communicated to the world. These periods of enlightenment occur in accordance with the laws of demand and supply. When a contingent of humanity is ripe enough to desire genuine science it receives what it asks.

"There may be two conceptions of the egg," writes Dr. Loeb, "either a complex animal structure, or it is made up of a few simple elements which will in time result in the full grown animal. The process of development is not only a morphological but a chemical differentiation. From our point of view,—that of knowledge,—the chick develops from the egg by cellular changes which are all alchemical in their nature. In other words, the same laws that operated to produce the egg itself, conspire to develop the chick—attraction of atoms every one of which has its own psychic and pneumatic qualities, and union which is a combustion resulting from the energy of attraction. There is no such recombination of elements as chemistry believes. Embryology is a continuous creation. Every corpuscle is an alchemical retort where the transmutation of substances takes place. Morphological changes are alchemical changes.

All mental forces are substantial, and love is the most life-giving. By means of it, conjunction between different spheres is effected and the life of one plane is carried over into another. To come into immortal life and form conjunction with the God kingdom, man must cut off the lower animal tendencies. Love is alchemical union in which numerous ascending and descending products are created. Affection for animals affords man an opportunity to send down the lower animal spirit, receiving in return the ascending desires of the lower kingdom. The divine animal spirit is the breath of lives; animal being from *anima*, the breath, the life.

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(1) A man is morally responsible when he knows the law. Let us take for illustration the general attitude of mankind under the common law of marriage. A man regards it a sin to violate the monogamic law of marital relation, or to indulge in sexual pleasure without that garb of legality which the law imposes and permits. The relation once legalized, he ordinarily does not regard excess as any violation of the marital law. This is because of his false education. He sins ignorantly under the guise of legality; it is, however, none the less destructive to his mental and physical integrity. The sin of ignorance is destructive to his being. It is through the experience of these sins of ignorance that men acquire wisdom to know the law.

The Koreshan differs in his ideas of moral responsibility from the popular view, in that he has a deeper insight into what the law of life demands. Suppose we take the commandment, "Thou shalt not steal." The popular idea is that I must not go into my neighbor's domain and help myself to the property which belongs to my fellow, either as a neighbor or a stranger; but the laws of the country provide that men like Carnegie, Rockefeller, J. Pierpont Morgan, etc., may steal—under the legitimate rights of the competitive system—millions or even billions of dollars from the slaves which the competitive system has made. From the competitive standpoint this is not a violation of moral obligation, but from a righteous standpoint, it is a violation.

Our moral obligation to humanity

would equitably distribute this wealth, as belonging to the men who have created it. We would not do this in violation of the laws as we have made them, for we believe in law and order, but we would change the laws. We would not, however, expect to accomplish this by any reformation not revolutionary, nor by any process of gradual change in popular sentiment on the basis of social evolution, but through the manner that our knowledge of law predetermines; namely, through a great and marvelous baptism about to be poured upon the race.

(2) The entire system of rewards and punishments is predicated upon the basis of competitiveness, fear, and cupidity. This system is absolutely false. It requires a radical revolution in the soul itself to eliminate from the thoughts the selfish tendency. There is such a thing as the performance of use from the impulse of love to the neighbor. If one has not experienced this prompting he cannot be taught to believe in it.

(3) Sin is the violation of law. This is true on every plane of activity. Physiological sins are violations of physiological laws. There are deeper physiological laws than are commonly known. The responsibility for existence is in the love of existence—a love abiding eternally in being itself.

(4) For example, the radiations of the sun's energies—light, heat, electricity, magnetism, etc., the transformation of these energies to vegetable and animal growth, and then to the debris of vegetable and animal waste.

Koreshan Optics and Cosmogony.

EDITOR FLAMING SWORD:—You say that foreshortening does not take place in space, nor on the surface of the earth and sky, but within the eye. A critic wants to know why the plate in a camera, having no visual force nor curves of vision, registers the picture as the eye sees it.

I see that the Koreshan theory of optics and the Cellular Cosmogony fit. While reasoning from analogy I can come to no other conclusion than that the Koreshan Astronomy is true, so must accept the theory of vision in harmony with it; but I would like to understand it from other reasons than analogy. Will you kindly state briefly what proofs, if any, support the Koreshan theory of optics, leaving out the authority of KORESH, his illumination, and the certainty of the con-

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(1) There is nothing in matter that is not acted upon and made to yield energy. The sensitive plate of a camera acts precisely as does the sensitive plate of the vitreous chamber; namely, the retina. The camera is an artificial eye. It has not a brain behind it to receive the picture, nor can it supply its own coating of collodion, as can the eye. What the eye has by nature, the artist supplies to the camera. The plate has a force corresponding to the visual force. The visual force comes from the brain cells, but the force of the camera is in the light entering the camera and in the destruction of material and its conversion to energy on the plate.

The form of the eye, the relation of its organs, and the necessary agreement of function with form all go to show that the Koreshan theory of vision is true. In normal conditions, there can be no conflict between form and function. The rapid nerve exhaustion, in rapid change of scenery, is one of the simplest proofs that visual energy is derived from the brain cells, which derive their supply through the vascular and nervous systems. We have records of cases of exhaustion from the waste of energy through vision, and under our own observation in many instances have we seen complete nervous exhaustion through the excessive use of the eye in the rapid resupply of the visual films on the retina.

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EDITOR FLAMING SWORD:—(1) When the birth of the Sons of God takes place, will the remainder of humanity be purged of its wickedness, and will children born during the Golden Age be without sin? Will the 144,000 be independent of physical sustenance? (2) Will the ascending life of the Messiah of the age be the ruling God of the next cycle of 24,000 years?

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Will he be martyred as was Jesus? (3) Does the devil perpetually renew himself and become incarnated in the person of one man, even as does God?—M. W., Otumwa, Ia.

(1) When the Sons of God are born, created, they will influence the entire race of men, but all men will not be purged of their sins. They will receive a new impulse, and the human hells will be subjugated and brought into order. Children born during the Golden Age, *after the higher law of reproduction*, will be born according to the normal plane of that sphere. This does not apply to all people, but only to such in the marital order as have reached the plane of scientific propagation.

The Sons of God will have the power to appropriate material food supplies, and in order to accomplish some results devolving upon them, will sometimes resort to common sustenance. This is to a certain extent optional. The quantity will be comparatively slight, and of the most simple kind.

(2) The ascending and centralizing conjunctive life of the Messiah of this age becomes one with the nucleus of the universe; hence he now is heir to the throne of God, and will sit upon that throne and rule the universe in love. He will be martyred, but not as Jesus was, for his martyrdom will not be by a crucifixion.

(3) The devil perpetually renews himself, and he does become incarnate. The devil was incarnate nineteen hundred years ago, in Judas Iscariot. He was the focal point of the dark or fallacious energies of the race. As a focal point of activity, he executed the will of the mass which focalized in him, and became specifically manifest when he was given the sop from the Lord, and satan entered him.

* * *

Primitive Church Communistic.

The Teaching of Jesus and His Disciples was Against Private Ownership of Property.

Jesus stood unequivocally against the private ownership of property. By both word and practice in His little fellowship, he advocated always the common ownership and use of all things. "They had all things common." The right of common use was never a debatable question with Him in his teaching. His command to the rich young ruler who would inherit eternal life, was to sell *all* that he had and give to the poor; that is, wherever there was need of food, whether of body or mind. The unqualified condition by which one could be His disciple, was that he must forsake absolutely and completely all private wealth.

"Except a man forsake all that he hath, he cannot be my disciple." Again, "Lay not up for yourselves treasures upon the

earth." To the really earnest seeker for truth, there cannot possibly be any misunderstanding of Jesus' position with regard to man's economic relations to his fellow-man.

Common Ownership Required.

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A bishop betrayed Christianity into the hands of authority by the Emperor's adoption of the name, popularizing the movement at the expense of the surrender of this hitherto unconditional requirement—that all private wealth must be exchanged for common wealth upon entering the Christian brotherhood. This step made the religion of Jesus popular, but was fatal to the quality of its life. From that day to this we have not had a true, but a perverted Christianity. The basic thing upon which it is today perverted is this very question of the ownership and use of property. This is the significant fact in all that is included in Phillips Brooks' famous saying that "It cannot be proved that Christianity is a failure, for it has never been tried in modern times."

Now, Jesus was either correct or he was not in his teaching and practice on this most vital question of the economic life. If he was correct, then the churches of the twentieth century that profess the name of Christianity must either fulfil and live the economic as well as other requirements of the Gospel, or forever stand convicted of hypocrisy before an enlightened public conscience. If Jesus was not correct, or was impractical in this part of his doctrine, the very serious question is raised as to whether he may not be incorrect in other parts of his doctrine and practice. The whole of His teaching stands or falls together as a code of human conduct and as a basis of religious experience.

The Truth Must be Lived.

If we accept the teachings of Jesus on economics as correct, then it at once becomes the most revolutionary truth that can be stated today—both for the individual and for the social whole. It means the complete overturning of our whole present order of things. It means that the world today is absolutely mammonistic in all the manner and conversation of its life. It means that private wealth is wrong; that common wealth only has an ethical right to existence. It means that the man who makes one dollar under the present system is just as mammonistic as the man who makes a million under the same system. Jesus said: "Ye cannot serve God and Mammon!"—*Forward Movement Herald*.

Development of the South.

Tangible Evidences Pointing to the Fulfillment of Koreshan Prophecies Concerning the South and West Indies.

We are to see in the near future a great change in the distribution of immigrants in this country. For a quarter of a century the tides have been flowing to the West and the Northwest, but great numbers are henceforth sure to go to the South. This rich part of our country—rich in the way of minerals and soil—has attracted far more people from other sections than it has settlers from Europe. Several facts explain the reason. In the first place, the transcontinental railroads have had their agents busily at work in Europe, and have operated in connection with the steamship companies.

The immigrant in buying his ticket in Europe, generally bought it to some Western or Northwestern point. Another thing was the large number of lynchings in the South, which, being reported in European newspapers, gave the impression that in the Southern states life was not secure and property was not protected. These influences are passing away. The South itself has for some time been taking steps to show how false the general inference is. As a matter of fact, people live as securely in the Southern states as in any other section of the world. The few cases of lynching are horrible, but they do not portray the actual conditions of the different states of the South.

The industrial branches have done a superb service in showing the opportunities open in the South, especially in the way of manufacturing, and they are still adding to their usefulness in this direction. But best of all, probably, in the way of the new influences, is the coming of practical business men from Northern and Western sections. Go to a Southern city today, and you will find these men not only making money rapidly, but taking active part in the social and political life. Then, too, the large profits which the cotton mills and other factories are making will attract in greater measure those who have money to invest and those who wish to utilize the opportunities.

It is in its way a fine thing that the Southerners are to hold a West Indian Exposition at Charleston, South Carolina. There is no purpose, so far as the managers have expressed themselves, to do anything but to encourage the commerce of the West India Islands to trade with the Southern states. But when the exhibits are shown, we predict that there will be a curious result. The South will show that it can produce practically everything that the West Indies are raising, and that it can show manufacturing products equal to the best of the North.

The exposition at Atlanta years ago was a success in demonstrating to the country the beginnings of the new life of the new South. Bad management made the New Orleans Exposition a failure, but the other

Will he be martyred as was Jesus? (3) Does the devil perpetually renew himself and become incarnated in the person of one man, even as does God?—M. W., Otumwa, Ia.

(1) When the Sons of God are born, created, they will influence the entire race of men, but all men will not be purged of their sins. They will receive a new impulse, and the human hells will be subjugated and brought into order. Children born during the Golden Age, *after the higher law of reproduction*, will be born according to the normal plane of that sphere. This does not apply to all people, but only to such in the marital order as have reached the plane of scientific propagation.

The Sons of God will have the power to appropriate material food supplies, and in order to accomplish some results devolving upon them, will sometimes resort to common sustenance. This is to a certain extent optional. The quantity will be comparatively slight, and of the most simple kind.

(2) The ascending and centralizing conjunctive life of the Messiah of this age becomes one with the nucleus of the universe; hence he now is heir to the throne of God, and will sit upon that throne and rule the universe in love. He will be martyred, but not as Jesus was, for his martyrdom will not be by a crucifixion.

(3) The devil perpetually renews himself, and he does become incarnate. The devil was incarnate nineteen hundred years ago, in Judas Iscariot. He was the focal point of the dark or fallacious energies of the race. As a focal point of activity, he executed the will of the mass which focalized in him, and became specifically manifest when he was given the sop from the Lord, and satan entered him.

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Primitive Church Communistic.

The Teaching of Jesus and His Disciples was Against Private Ownership of Property.

Jesus stood unequivocally against the private ownership of property. By both word and practice in His little fellowship, he advocated always the common ownership and use of all things. "They had all things common." The right of common use was never a debatable question with Him in his teaching. His command to the rich young ruler who would inherit eternal life, was to sell *all* that he had and give to the poor; that is, wherever there was need of food, whether of body or mind. The unqualified condition by which one could be His disciple, was that he must forsake absolutely and completely all private wealth.

"Except a man forsake all that he hath, he cannot be my disciple." Again, "Lay not up for yourselves treasures upon the

earth." To the really earnest seeker for truth, there cannot possibly be any misunderstanding of Jesus' position with regard to man's economic relations to his fellow-man.

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"Affection, faith, and obedience to the Word of God are unknown in this country, in this our great German Fatherland, which formerly was justly called the home of the faith. On the contrary, it really seems as if it were the father of all lies who is now worshiped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name 'business.' Marriages are concluded without the blessing of the church, concluded 'on trial,' to be broken, if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies; the servants of God are insulted daily.'

"The Berlin correspondents of English journals add: 'The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain.' Berlin, with a population of one million, has only 110 ministers of religion—both Protestant and Roman Catholic, and the average attendance at each place of worship is below one hundred. House to house inquiries show that in the same city 'in less than one house out of eight is there any regular use or even possession of the Bible.' The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. This social deterioration and increase of crime does not come from ignorance. Nor does the prevalence of immorality arise from a lack of artistic and æsthetic culture. Nor is intemperance the cause. The one chief reason for the degeneration of a once noble people is the substitution of skepticism for the faith in the Scriptures."—*The Christian*.

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Just think of twenty thousand innocent, helpless animals being tortured, and for what? Many hundreds of years the medical fraternity has been in existence, and for a greater period of time it has been classed among the so called sciences. Drugs of all kinds have driven our people into early graves, and now, in the dawn of this new century, the doctors think by

means of cruel experiments on weak, resistless animals that they can prove that drugs should no longer be used in the curing of diseases. They can easily prove that without barbecuing animals.

We have so called Christians in our land, who send missionaries to other countries to teach the people to worship our kind of a God, to pray as we do, and meddle generally in religious and social affairs of others. We spend millions of dollars on churches in which to worship a certain kind of god; we pride ourselves upon our superior ethics, and yet stand passively by while twenty thousand little animals are gathered in one institution with holes in their heads, parts of their anatomy destroyed, and all kinds of nauseating and hideous treatment gone through. This in a civilized land! Had we not better send to China for missionaries, and to India for people to teach us kindness to these little creatures? The thought of the punishment to which these dumb brutes are subject is enough to cause an uprising among humane people. Vivisection is a heinous crime, standing as a shameless blot on the pages of history of a supposed-to-be highly civilized section. Oh! the crimes committed in the name of science.—*Faith and Hope Messenger*.

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The World's News.

May 15.—Street-car strikers cause riots in Albany.—French Cabinet discusses Chinese Bill.—China pleads poverty.—France enthusiastic over new colony in Africa.—Great decline in stocks.—Railway employes strike and make trouble at Cedar Rapids, Ia.—San Francisco greets the President.—Commissioner Powderly wants immigrant tax increased.—Term of U. S. foreign army service fixed at three years.—Dowie's followers denounce him.—Mrs. Carrie Nation convicted of joint-smashing.—**May 16.**—Chicago stocks advance.—Mrs. McKinley seriously ill in San Francisco.—John D. Rockefeller promises \$200,000 to Oberlin college.—Mysterious hotel murder in Washington; James S. Ayers, of Grand Rapids, Mich., shot dead.—Presbyterian assembly convenes to decide over revision of creed.—Skirmishes between militia and strikers at Albany; Adjutant Gen. Hoffman dies of excitement.—Figaro, the Paris journal, bought by syndicate of foreigners.—Italian village buried by landslide.—**May 17.**—Riot in Albany, N. Y.; militia fires on street-car strikers.—Authorities in Paris stop production of "L'Aiglon" at military club.—Mrs. McKinley improving.—Little girl of seven dies from beating by three playmates at Harbor Beach, Mich.—British army bill is voted.—Marconi will test wireless telegraphy in steam motor car.—Andrew Carnegie gives Glasgow half a million.—Prof. Vincent of Chicago University declines presidency of Northwestern University.—Total eclipse of the sun visible in Sumatra.—Epidemic of smallpox in Alaska.—Pekin merchants petition for retention of American troops.—Paper read before Tuberculosis Congress in New York calls medicine humbug and tuberculosis non-infectious.—**May 18.**—Mrs. Horatio N. May, volunteer inspector of streets and alleys in precinct of Chicago.—Mrs. Lyman J. Gage, wife of Secretary of Treasury, succumbs to grip.—Mrs. McKinley steadily improving.—Troops restore peace at Albany.—Rumor that French fleet may force Dardanelles unless Turkey yields on postal question.—Eighty West Point cadets in conflict with faculty.—Queen Draga of Serbia implicated in plot to palm off her sister's child as heir to throne.—Earthquake shocks in Ohio.—Counterfeiting plant found in Penn. penitentiary.—London wary of American stocks.—Canada wants branch of Royal British mint to drive out American silver.—Stormy scene between Catholics and Socialists in Belgium Chamber.—**May 19.**—Trolley car collides with passenger train in Chicago; four persons injured.—Boat capsized on Lake at Jackson Park, Chicago; John D. Winstandley drowned.—Astronomers report that clouds obscured sun, preventing observations of eclipse at Sumatra.—Canadian government will save Sable Island.—Fight over free text books in Chicago schools.—Battleship Ohio launched at San Francisco.—Savannah, Ga., honors John Wesley as founder of Sunday school.—Tolstoy may found a new church.—Second anniversary of peace conference cele-

brated at the Hague yesterday.—Chinese situation puzzles London.—**May 20.**—Evert Conway, of Evansville, Ind., kills two neighbors, policeman, and himself, after setting fire to barn and killing herd of cows; fancied injustice in business matters the cause.—Chinese court returning to Peking; Empress dowager asks funds of Chi Li province.—Aged man leaps into Niagara Falls.—Turkey submits to international postal conventions.—Machinist's strike begins all over United States.—Dedication of Pan-American Exposition at Buffalo; Vice-President Roosevelt present.—**May 21.**—Funeral of Mrs. Lyman J. Gage.—Woman confesses murder of James Ayers in Washington hotel.—Strained relations between France and Portugal.—Cuba yields to American plan. Kuhn, Loeb & Co. control Northern Pacific shares.—Daughter of Ex-President Cleveland ill with diphtheria.—Standard Oil Co. swallows up Linseed Oil Co.—Russian government orders telegraph department not to send messages of sympathy to Tolstoy.—Chicago officials plan campaign against Healer Dowie.—General Lacuna with 30 officers and 245 men, surrenders to Gen. Funston.

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The Flaming Sword's Exchanges.

Leslie's Monthly.—The prominent feature of the May number is an illustrated article on Chicago, Our Newest Seaport, accompanied by a map of the water route to the Atlantic coast. Curtis Brown gives a lively and picturesque account of Queen Wilhelmina's wedding with drawings by C. F. Underwood. How the Trust Was Bled, is a novel story of Wall Street Adventure. All the fiction is good. Earl Mayo discusses the Trust Builders, and Minna Irving has a ballad. At The Scaffold Stair. This is an issue of special interest with variety to please all tastes. 10 cents a copy. \$1.00 a year. Frank Leslie Publishing House. 141-147 Fifth Avenue, New York.

Health Culture.—Dr. Cyrus Edson discusses Sleep and Dream Life in the May issue, and reports excellent results in treating insomnia by means of static electricity. Carleton Simon, M. D., has an interesting Study of Inheritance, Mental, Physical and Prenatal. A wide range of subjects is covered by other articles among which are: Baths and Bathing, Diseases of Children, The Philosophy of Eating, and Curing by Suggestion. The Health Culture Co., 481 Fifth Avenue, New York.

Teachers' World.—The pages of the May number are filled with helpful suggestions in many departments of instruction. The initial article is an outline study of History in the Elementary Schools by the Supt. of Schools. New Haven Conn., Memorial day recitations, a food plant chart and a Natural History Chart are given. Special hints to Kindergarten teachers form another important feature. Single copies, 10 cents. Bemis Publishing Co., 13 Astor Place, New York.

The Higher Law.—This little periodical gives its readers much that is of value to those who are in touch with the various movements known as New Thought, New Metaphysics, Mental Science, etc. The Higher Law Company, 272 Congress street, Boston, Mass.

Boston Ideas.—Contains a general review of the week in musical, dramatic and literary lines. Single copies, 5 cents. The Idea Pub. Co., 61 Essex street, Boston Mass.

Twentieth Century Wraps.

These novel Wraps are becoming very popular, and the demand for them still continues. They are made of Shetland floss, hand-crocheted by our own people, and are light, airy, and beautiful.

The Wraps are circular in form and are suitable for both shoulder and head-wear. When folded through the center and thrown around the shoulders, the upper half can be turned up over the head and so arranged as to form a most graceful drapery, becoming to any face. Made in all colors. The purling or edge may be made of the same color as the body of Wrap, or any other shade to harmonize, as the taste suggests. The silk-edged ones are very popular.

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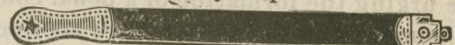
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The World's News.

May 15.—Street-car strikers cause riots in Albany.—French Cabinet discusses Chinese Bill.—China pleads poverty.—France enthusiastic over new colony in Africa.—Great decline in stocks.—Railway employes strike and make trouble at Cedar Rapids, Ia.—San Francisco greets the President.—Commissioner Powderly wants immigrant tax increased.—Term of U. S. foreign army service fixed at three years.—Dowie's followers denounce him.—Mrs. Carrie Nation convicted of joint-smashing.—**May 16.**—Chicago stocks advance.—Mrs. McKinley seriously ill in San Francisco.—John D. Rockefeller promises \$200,000 to Oberlin college.—Mysterious hotel murder in Washington; James S. Ayers, of Grand Rapids, Mich., shot dead.—Presbyterian assembly convenes to decide over revision of creed.—Skirmishes between militia and strikers at Albany; Adjutant Gen. Hoffman dies of excitement.—Figaro, the Paris journal, bought by syndicate of foreigners.—Italian village buried by landslide.—**May 17.**—Riot in Albany, N. Y.; militia fires on street-car strikers.—Authorities in Paris stop production of "L'Aiglon" at military club.—Mrs. McKinley improving.—Little girl of seven dies from beating by three playmates at Harbor Beach, Mich.—British army bill is voted.—Marconi will test wireless telegraphy in steam motor car.—Andrew Carnegie gives Glasgow half a million.—Prof. Vincent of Chicago University declines presidency of Northwestern University.—Total eclipse of the sun visible in Sumatra.—Epidemic of smallpox in Alaska.—Pekin merchants petition for retention of American troops.—Paper read before Tuberculosis Congress in New York calls medicine humbug and tuberculosis non-infectious.—**May 18.**—Mrs. Horatio N. May, volunteer inspector of streets and alleys in precinct of Chicago.—Mrs. Lyman J. Gage, wife of Secretary of Treasury, succumbs to grip.—Mrs. McKinley steadily improving.—Troops restore peace at Albany.—Rumor that French fleet may force Dardanelles unless Turkey yields on postal question.—Eighty West Point cadets in conflict with faculty.—Queen Draga of Serbia implicated in plot to palm off her sister's child as heir to throne.—Earthquake shocks in Ohio.—Counterfeiting plant found in Penn. penitentiary.—London wary of American stocks.—Canada wants branch of Royal British mint to drive out American silver.—Stormy scene between Catholics and Socialists in Belgium Chamber.—**May 19.**—Trolley car collides with passenger train in Chicago; four persons injured.—Boat capsized on Lake at Jackson Park, Chicago; John D. Winstandley drowned.—Astronomers report that clouds obscured sun, preventing observations of eclipse at Sumatra.—Canadian government will save Sable Island.—Fight over free text books in Chicago schools.—Battleship Ohio launched at San Francisco.—Savannah, Ga., honors John Wesley as founder of Sunday school.—Tolstoy may found a new church.—Second anniversary of peace conference cele-

brated at the Hague yesterday.—Chinese situation puzzles London.—**May 20.**—Evert Conway, of Evansville, Ind., kills two neighbors, policeman, and himself, after setting fire to barn and killing herd of cows; fancied injustice in business matters the cause.—Chinese court returning to Peking; Empress dowager asks funds of Chi Li province.—Aged man leaps into Niagara Falls.—Turkey submits to international postal conventions.—Machinist's strike begins all over United States.—Dedication of Pan-American Exposition at Buffalo; Vice-President Roosevelt present.—**May 21.**—Funeral of Mrs. Lyman J. Gage.—Woman confesses murder of James Ayers in Washington hotel.—Strained relations between France and Portugal.—Cuba yields to American plan. Kuhn, Loeb & Co. control Northern Pacific shares.—Daughter of Ex-President Cleveland ill with diphtheria.—Standard Oil Co. swallows up Linseed Oil Co.—Russian government orders telegraph department not to send messages of sympathy to Tolstoy.—Chicago officials plan campaign against Healer Dowie.—General Lacuna with 30 officers and 245 men, surrenders to Gen. Funston.

* * *

The Flaming Sword's Exchanges.

Leslie's Monthly.—The prominent feature of the May number is an illustrated article on Chicago, Our Newest Seaport, accompanied by a map of the water route to the Atlantic coast. Curtis Brown gives a lively and picturesque account of Queen Wilhelmina's wedding with drawings by C. F. Underwood. How the Trust Was Bled, is a novel story of Wall Street Adventure. All the fiction is good. Earl Mayo discusses the Trust Builders, and Minna Irving has a ballad. At The Scaffold Stair. This is an issue of special interest with variety to please all tastes. 10 cents a copy. \$1.00 a year. Frank Leslie Publishing House. 141-147 Fifth Avenue, New York.

Health Culture.—Dr. Cyrus Edson discusses Sleep and Dream Life in the May issue, and reports excellent results in treating insomnia by means of static electricity. Carleton Simon, M. D., has an interesting Study of Inheritance, Mental, Physical and Prenatal. A wide range of subjects is covered by other articles among which are: Baths and Bathing, Diseases of Children, The Philosophy of Eating, and Curing by Suggestion. The Health Culture Co., 481 Fifth Avenue, New York.

Teachers' World.—The pages of the May number are filled with helpful suggestions in many departments of instruction. The initial article is an outline study of History in the Elementary Schools by the Supt. of Schools. New Haven Conn., Memorial day recitations, a food plant chart and a Natural History Chart are given. Special hints to Kindergarten teachers form another important feature. Single copies, 10 cents. Bemis Publishing Co., 13 Astor Place, New York.

The Higher Law.—This little periodical gives its readers much that is of value to those who are in touch with the various movements known as New Thought, New Metaphysics, Mental Science, etc. The Higher Law Company, 272 Congress street, Boston, Mass.

Boston Ideas.—Contains a general review of the week in musical, dramatic and literary lines. Single copies, 5 cents. The Idea Pub. Co., 61 Essex street, Boston Mass.

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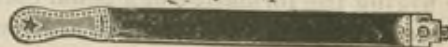
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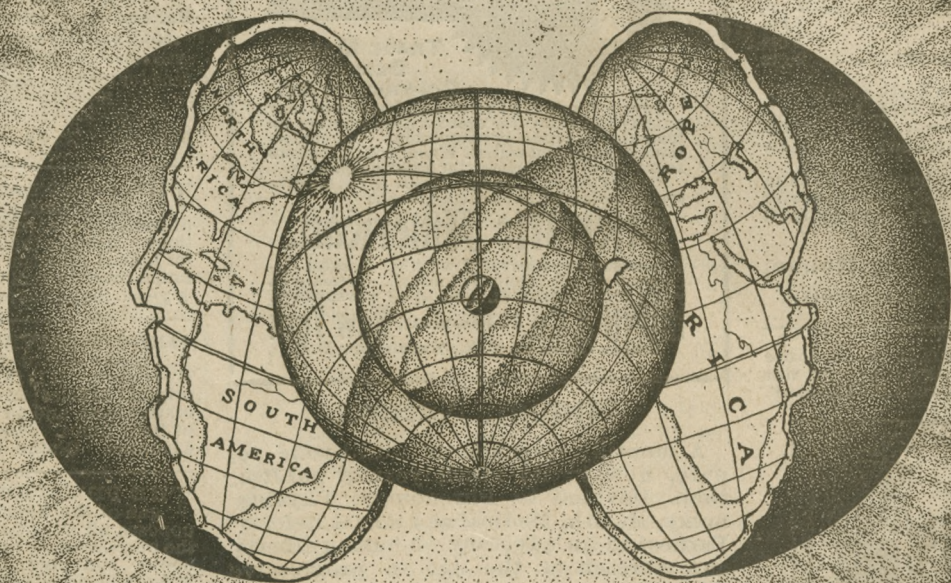
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VOLUME XV.

CHICAGO, MAY 24, 1901. A. K. 61.

NUMBER 27.



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Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

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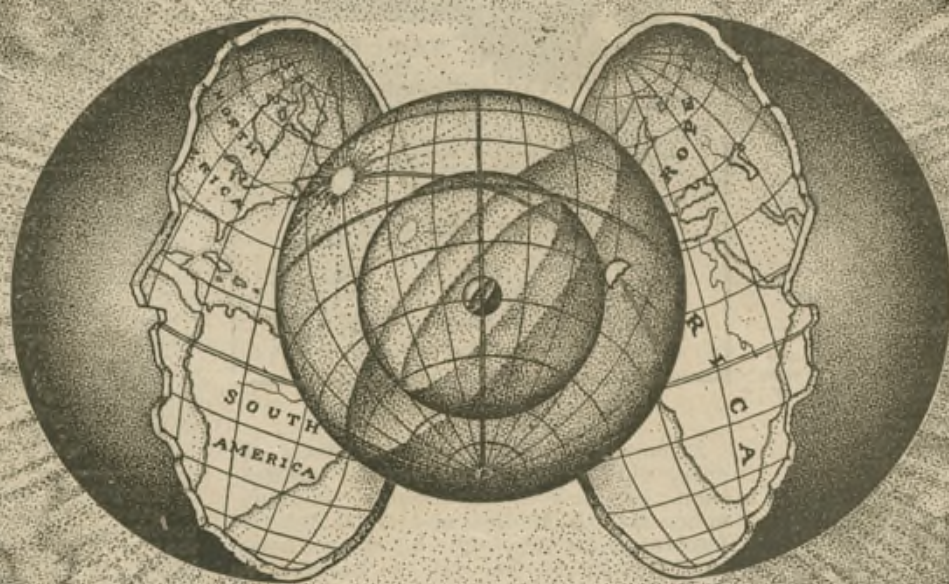
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